لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Sulha 1349—January 1970

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. Spiritual Jems ... 1

Hazrat Khalifatul Masih III

5. The Quran on Space and Interplanetary Flights ... 5

Maulvi Fazal Ilahi Anwari

3. The Holy Prophet ... 18

Nafisur Rahman A. G. Soofi

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The Review of Religions

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Spiritual Jems

Amir-ul-Mominin Khalifatul Masih III in the course of his talk on October 7, 1969, after the sunset prayer, said :

I

Currently I have launched a campaign to urge the Jamaat to learn the translation of the Holy Quran. Those who already know its translation are required to learn its commentary. And the best commentary of the Holy Quran is the one written by the Promised Messiah himself (peace and blessings be on him).

II

There are some people who are labouring under the satanic impression that now-a-days there is no reformer in the world. This is wrong. The Promised Messiah (peace and blessings be on him) says, "Leave alone other communities, even among the Israelites there were hundreds and thousands of reformers at a time." He said the Greatest Reformer was the Holy Prophet Muhammad (peace and blessings of Allah be on him). The

spiritual chain, whenever it began, is traceable to the Holy Prophet (blessings and peace of Allah be on him). According to the *Istikhlaf* verse of the Holy Quran and for his being a counter-part of Moses, it was essential that thousands and hundreds of thousands of reformers should appear in his dispensation. Consequently such reformers did appear in every region and in every country. They did the work of reform and renewal in the best manner possible. In Nigeria, Usman dan Fodio, who was a Mujaddid (Reformer), did his level best to propagate Islam during his life time. He was gifted with true dreams, visions and revelations. In our own times the Ahmadiyya Missionaries who are working in different parts of the world, some of whom have spent almost the whole of their lives in Africa and some laid down their lives there, are carrying on the work of renovation and reform. By the grace of God there are hundreds and thousands of reformers ever present in our Community.

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At any rate, this erroneous idea that there is currently no reformer, has cropped up in the minds of many people and is being vigorously propagated. It is ironical to say that the Khilafat-i-Rashida which is the head of reformers is very much here and yet there is no reformer around. It is as good as saying that the commander is there but the army is not. The Companions (may Allah be pleased with them) who propagated Islam were all reformers. The truth of the matter is that there has not been a single century without reformers. As a matter of fact, there were innumerable reformers in the beginning, in the middle and at the close of every century. The Promised Messiah (peace and blessings be on him) says that even when Islam was at its lowest ebb, there abounded the chosen people of God in Islam like the sea-life in surging oceans. Even that period of decline, so to say, was only comparatively a period of decadence. They kept their little candles burning in their respective localities. It is worthy of note that the heads of the Khilafat-i-Rashida were both Imams and Reformers. There is a vast difference between the Righteous Khalifas and the Mujaddids (Reformers) who later appeared at the head of each century. For instance, directives

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of Hazrat Abu Bakr (Allah be pleased with him) were carried out throughout the Islamic Commonwealth but there was hardly any Mujaddid appearing at the turn of a century who commanded the entire body of the Islamic republic. Their rule was confined to their respective period and their respective area. They were for a limited territory like the Prophets of Israel but the rule of Hazrat Abu Bakr (Allah be pleased with him) extended to the whole Muslim world. New territories were conquered during the time of Hazrat Omar, and his orders covered all these countries in both religious and political matters. All the inhabitants of these territories had to obey his finding, his judgement and command. Whoever disobeyed his findings was considered a rebel. Take the case of Hazrat Sayyed Ahmad, the Martyr (mercy of Allah be on him), the reformer, who immediately preceded the Promised Messiah (peace and blessings be on him). Did he try to be heard among the people of Nigeria? He took no step in that direction, for the simple reason that the reformer who appears at the head of a century is not commissioned to address the World Muslim Community. His mission is confined to his own territory and time. Now take the case of Usman Fodio. He was the Mujaddid (reformer) for Nigeria. The divines of that country received heavenly tidings of his birth before it took place. He was born as foretold. But he did not make any attempt to invite the Muslims of Syria or China to obey him. If he were sent to the Syrians as a reformer, by failing to invite them to obey him, he would be disobeying God which is, however, quite preposterous.

The Promised Messiah (peace and blessings be on him) was not only a Mujaddid (reformer), he had been commissioned by Allah and was a subordinate-prophet in reflexive quality and in devotional absorption in the Prophet, he was at the top. His claim to prophethood only confirmed the prophethood of the Holy Prophet. And perfectness of reflexiveness means that his mission extended to the whole world like that of the Holy Prophet Muhammad (blessings and peace of Allah be on him). And Allah, the Sublime, has accordingly brought about conditions in the modern days so favourable

that the preaching of Islam is being extended throughout the world. The Muslims are being introduced to the true significance of the Holy Quran and non-Muslims are being brought closer to Islam by means of its beauties and beneficence. It is Allah's grace. For whatever is being achieved is beyond human endeavour and beyond human power. An Ahmadi should, therefore, all the time say, "All praise is due to Allah the Lord of Universal providence".

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In Liberia (West Africa) the Movement has not yet made any considerable headway. Although the President of Liberia is a Christian but when recently Imam Bashir Ahmad Rafique paid a visit to that country he was accorded a great reception. We encounter opposition everwhere. There, too, we face opposition. But the President is a wise statesman. When he heard of the impending visit of the Imam of the London Mosque he invited all the grandies of the Muslim Community and asked them to accord him a grand reception. They had to. They could do nothing else.

Then there is the case of the late Mr. Amri Obaidi. He had been enlightened about the progress of Ahmadiyyat through revelations. When elections were held for the first time he was elected a member. His colleagues had to elect their leader. The general feeling was that their party leader, who is currently the President of the country, would be elected Leader of the parliamentary group, but when he came to the party conference he led Mr. Ubaidi to the dais and put him in the chair. Mr. Ubaidi was not just an Ahmadi, but he was one of the elite and a saint. The fellow-members of the cabinet used to say that he was more a missionary than a minister. This is not within the power of man: This is all God's grace. Now, our coloured brethren in West Africa are very distantly situated from us. When my tour of West Africa was unavoidably postponed in the beginning of the current year as God so willed it, they were shocked. One of the friends, an aged Ahmadi said he had a great longing all thrcugh his life to have a glimpse

(Continued on page 34)

The Quran on Space and Interplanetary Flights

(By Maulvi Fazl-i-Ilahi Anwari)

Ever since the first Russian rocket was shot towards the moon ten years ago, scientists have been very much optimistic about succeeding in their ultimate goal of putting a man on the surface of the moon-an objective which has been finally achieved through successful landing of the American space-ship-Apollo ll-on 21st July, this year. This highly expensive project and so far the greatest scientific achievement is still the beginning of what the scientists call the exploration of space. It is not yet very clear to them whether man is going to reap any substantial benefit out of it or not. There are however expectations of this character that the moon can well serve as the intermediate base in space for further exploration of the universe.

In religious circles the issue is being commented upon from quite a different angle.

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Quran And The Universe

Of the revealed scriptures the Quran is the only one which has abundantly thrown light upon the structure, function and potential value of the celestial bodies.

First of all, it has called the attention of thinkers to the fact that the heavens and the earth are not created in vain but rather they have definite purpose behind their creation. Thus it says :

> "In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding."
> (H. Q. 3 : 191)

Secondly, the theory that the earth and all other planets of the solar system were once a part of the sun some millions of years ago and then separated through some natural phenomena

and so was the sun itself a part of a bigger celestial body finds confirmation from the following verse of the Holy Quran :

"Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out." (H. Q. 21 : 31)

That all the celestial bodies were and some still are (including the sun) existing in the gaseous form is clear from the following verse :

"Then He turned to the heaven while it was something like smoke." (H. Q. 41 : 12)

No better word than "Dukhan" (smoke) could express the gaseous nature of the sun and other stars because of their enormous temperature in which no element could exist in the solid form.

That the celestial bodies are not stationary but are moving on their pre-ordained orbits is clear from this verse :

"All of them float in an orbit. (H. Q. 36: 41)

That the sun is not stationary either but is drifting away steadily towards a goal, hitherto unknown to science, is evident from the following :

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"And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing God." (H. Q. 36 : 39)

There is a prophecy in the Holy Quran that in a certain future period of the human history the knowledge of astronomy will reach its height that the heavenly bodies will be exposed to different kinds of experiments and observations. Thus the relevant verse of the Quran reads :

"And a time will come when the heaven will be laid bare." (H. Q. 81 : 12)

This prophecy is a part of some other prophecies connected with the same period.

The establishment of observatories in all countries and the deep astronomical research of the present century scientists is the obvious fulfilment of this Quranic prophecy.

The Scientists of the 20th century have discovered that the

atmosphere, apart from providing us oxygen-a vital element for our life, constitutes a protective wall not only against the meteorites which would have otherwise fallen upon the earth at random, but also against the most harmful cosmic rays of the sun. The meteorites which are nothing but scattered heavenly bodies are vaporised by the intense heat caused by friction of the atmospheric air as soon as they enter it—a phenomenon often seen in the sky in the form of a long, shining tale. (The moon having no atmosphere around it is always exposed to such meteorites, hence the craters on its surface).

This phenomenon has been described so beautifully in the following verses of the Holy Quran :

> "And We have made the heaven a roof, well protected ; yet they turn away from its Signs." (H. Q. 21 : 33)
>
> "We have adorned the lowest heaven with an adornment-the planets ; And have guarded it against all rebellious satans." (H. Q. 37 : 7, 8)

Again, it has been calculated that the moon is drifting away from the earth at the rate of a yard a year, and so is each star from every other star, though the rate of drifting may be different in different cases. The result is : the space is expanding. Moreover, every new Nebula, separating from the galaxy, is giving rise to a new solar system : new planets and new stars are always emerging in the space. This discovery of the 20th century confirms what Allah revealed to his Prophet :

> "And We have built the heaven with Our own hands, and verily We are expanding it." (H. Q. 51 : 48)

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The possibility of the existence of an intelligent being on any other planet is not ruled out.

For instance, we read :

> "Behold ! Whosoever is in the heavens and whosoever is in the earth belongs to Allah." (H. Q. 10 : 66)

"Whosoever" stands for "man" in Arabic, which is used only for intelligent creatures.

> "To Him submits whosoever is in the heavens and the earth, willingly, and to Him shall they be returned."

"Returning to Allah" which points to the "life after death" is only meant for human beings.

> "All that is in the heavens and the earth glorifies Him" (Allah). (59 : 25)

The Promised Messiah, Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad of Qadian, India, commenting upon this verse of the Holy Quran says :

> "This verse indicates also that there are living creatures in the heavenly bodies, and they too follow the divine rules of guidance." (Teachings of Islam p. 85).

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A striking aspect of this probability is that the intelligent beings on various planets will come into contact with each other in some future time. This is what the Holy Quran says in this regard :

> "And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases." (H. Q. 42 : 30)

In the Commentary of the Holy Quran Vol. II. Part II, published by ORPCO, Rabwah, Pakistan, we find the following explanation under the last verse quoted above :—

> "The verse embodies a unique testimony to the Divine origin of the Quran. It was not possible for any human being, much less for an unlettered son of the desert, to say as far back as 1400 years when the science of astronomy was yet in its Infancy. that apart from our planets, life in some form or other existed in heavenly bodies.

It was reserved for the Quran to disclose this great and marvellous scientific truth as the words of this verse, viz., "Whatever living creatures He has spread forth in both," show. Indeed the creation of heavens and the earth and what living creatures exist in them and the wonderful order that pervades the whole universe constitute an infall ble testimony to the knowledge and power of Almighty God Who has revealed the Quran and Who would bring together the creatures of the heavens and the earth whenever in His infallible wisdom He would deem fit. The reference in the last sentence of the verse may be to the possibility of the creatures living on earth and in heavenly bodies becoming united at some future time." (page 2350)

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That the earth and other celestial bodies have spherical shape can be deduced from the following verses of the Holy Quran :

(1) "O company of Jinn and Men, if you have power to go beyond the *diameters* of the heavens and the earth". 55 : 34)

It is obvious that it is only a spherical body which has a diameter. Taken heaven as one unit, the verse even explains the spherical nature of the whole universe a fact which is still not very clear to the advanced Science of today.

(2) "The Lord of the two Easts and the Lord of the two Wests" (55 : 18).

This phenomenon—the formation of two Easts and two Wests-can only hold true because of the earth being a sphere, in which case East of the Eastern Hemisphere is the West of the Western Hemisphere and the West of the Western Hemisphere is the East of the Eastern Hemisphere. So the two extremes of the earth are both East and West at the same time, because the earth is a sphere. Hence its spherical shape is an admitted fact in the Holy Quran.

After elaborating upon what the Holy Quran has described about the Universe, I now mention the Quranic prophecies regarding the exploration of space. Both the Quran and Hadith (the sayings of the Prophet Muhammad) have given a graphic picture of when and how these achievements will take place, who will be the people connected with them and what will be the ultimate result of such achievements.

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Gog And Magog

The Holy Quran, to start with, has opened this subject with reference to Gog and Magog, who, in some future time, were supposed to acquire great material power, so much so, that they would conquer every elevation they would come across.

Thus says the Holy Quran :

> "And it is an inviolable law for a township which We have destroyed that they shall not return. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. And as the true promise draws nigh ; then behold the eyes of those who disbelieve will fixedly stare and they will say, 'Alas for us ! we were indeed heedless of this ; nay, we were wrongdoers ! 'Surely, you and that which you worship beside Allah are the fuel of Hell. To it shall you all come.' (H. Q. 21 : 96-99)

Gog and Magog, according to the explanation of the Bible, are the nations of Europe, Russia and America. Thus we read in Chapter XXXVIII and XXXIX of Ezekiel :

> "And the word of the Lord came unto me, saying, Son of man, set thy face against God, the land of Magog, the Chief Prince of Meschech and Tubal. ——Thus saith the Lord God; Behold, I am against thee,O Gog, the Chief Prince of Meschech and Tubal."

Russia is here indicated by 'the chief prince of Meschech and Tubal'. Meschech clearly stands for Moscow. Tubal or Tobal was an Asiatic town after which a town named Tobalsk has now been built in the Eastern part of Russia.

About Magog, we find a separate reference, too, in the same chapter of the Bible, in tl.ese words : "And I will send a fire on Magog, and among them that dwell carelessly in the isles."

Thus the Slavonic and Anglo-Saxon races of modern Europe who are controlling the destinies of the whole world of today are the nations which are represented by the words Gog and Magog. America is not a separate nation but only an offshoot of the Anglo-Saxon race.

There is yet another explanation of the words Gog and Magog. Gog (the Arabic-Yajuj) and Magog (the Arabic-Majuj) have the same root - Ajij, meaning fire. This is an indication of the fact that the people meant by Gog and Magog are those who will have much to do with fire. It is evident that the nations named above make the most of fire in their daily pursuits.

The Promised Messiah, the holy Founder of the Ahmadiyya Movement in Islam, says about Gog and Magog :

> "Gog and Magog means a people who will become possessed of complete earthly powers and the cycle of their earthly progress will be brought to consummation. یاجوج ماجوج come from the word اجیج which means a ball of fire. So Gog and Magog are so called because they would have complete control over fire. They would make frequent and intensive use of fire in their social affairs. Their steamers, their trains, and their machines would be worked by fire. They would fight their battles with fire-arms etc." (Tohfa-i-Golarvia page 219)

Other Quranic explanations of these two expressions used in the above verse state that at the Promised Time, the nations that are Gog and Magog will make great strides in material progress and will acquire great wealth and prosperity in consequence of which they will become involved in an armed conflict.

They will be great industrial nations and will be wonderful inventors.

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In Chapter "Ar-Rahman" of the Holy Quran, we find another interesting reference to the same subject—the space flights.

Thus it says :-

> "O company of Jinn and men, if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority." (55 : 34)

The verse, apart from pointing at the possibility of man's travel beyond the confines of the earth tells which people are connected with these achievements. "Jinn" in the Quranic terminology applies to that class of people who remain hidden from common people. Russians, because of their being confined behind the Iron Curtain may rightly be called "Jinn". Thus the two companies-Jinn and Men, addressed here may be none other than Russians and Americans.

In the preceding verse, however, they have been called with the exact name, "Big Powers" by which both Russian and American blocks are popularly known, as we read :

> "Soon shall We attend to you, O ye two big groups." (55 : 32)

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What a graphic picture have these two verses drawn of the Western nations of today, who, by virtue of their achievements and political strategies, have, on the eve of the Promised Time acquired the same attributive names and qualities which were prophecied by the Holy Quran 1400 years before.

Exploration of The Space

As it has already been hinted at, the Quran says that up to a time Gog and Magog will remain confined in the corners of the earth. At the promised time which, according to some other Quranic explanations is one thousand years after the advent of Islam, the nations that are Gog and Magog will come over the mountains and, spreading into the plains, will dominate the entire world.

A similar reference is to be met with in the traditions of the Holy Prophet Muhammad (blessings and peace of Allah be on him). Thus in the Muslim we find the following statement :

فبينما هو كذلك اوحى الله الى عيسىٰ انى قد اخرجت
عباداً لى لايدان لاحد لقتالهم فحرز عبادى الى آنطور

و يبعث الله يا جوج و ما جوج و هم من كل حدب
ينسلون (صحيح مسلم)

"During this time, while God will reveal to Isa that He has produced such fighting men as no one shall be able to oppose them, God will produce Gog and Magog, who would run down from every elevation."

This Hadith is very significant in that it speaks of an "Isa" (the Arabic name for Jesus) present at the time when the nations called Gog and Magog will become an invincible force. This Isa as confirmed both by Biblical statements and Traditions is the Promised Messiah who was destined to appear in latter days.

According to the Ahmadiyya belief this Promised Messiah has already made his appearance in the person of Mirza Ghulam Ahmad of Qadian, the Great Founder of the world-wide Ahmadiyya Movement.

The concluding part of the above prophecy is the same as that of the Holy Quran (21 : 96) referred to above, namely that Gog and Magog will descend from every elevation.

References to space flights as aref ound both in Quran and Hadith numerous, all invariably are connected with Gog and Magog, the attributive names of the people by whom they were to be achieved.

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In the Holy Quran they have been mentioned in relation to "Zul-Qarnain" who set up a rampart against their evil activities in some remote past :

"He replied, 'The power with which my Lord has endowed me about this is better, but you may help me with physical strength ; I will set up between you and them a rampart."
(Ch. 18, V 96)

This rampart which was meant to keep Gog and Magog confined within certain limits was destined to crumble after a promised time :

"Thereupon he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is certainly true.'
"And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together."
(Ch. 18, V 99,100)

In the second place, mention has been made with reference to one of their special attributes—their hastening forth from every height.

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"It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare and they will say, 'Alas for us! we were indeed heedless of this; nay, we were wrongdoers! 'Surely, you and that which you worship beside Allah are the fuel of Hell. To it shall you all come." (Ch. 21, V 97-99)

This *'hastening forth'* from every height or from every point of vantage has obviously a strong bearing on the invention of aeroplanes, missiles and rockets which are the principal means employed in the exploration of space.

A clearer reference to the space voyages by Gog and Magog and the possibility of their getting out of the gravitational pull of the earth is found in the Chapter "Ar-Rahman" of the Holy Quran :

"Soon shall We attend to you, O ye two big groups! Which, then, of the favours of your Lord will you twain deny?
O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

Which, then, of the favours of your Lord will you twain deny ?

There shall be sent against you a flame of fire, and smoke ; and you shall not be able to help yourselves." (Ch. 555 V 32-36)

It is noteworthy that the two companies are addressed here as two "big groups" or "big powers" i. e. by names by which both Eastern and Western blocks are known. The possibility of their crossing the diameters of the heaven and earth is very clearly mentioned, although to a very restricted extent, determined by the word "Illa be-Sultan", meaning "save with authority from Allah." (55 : 32-35)

What is most significant are the concluding parts of all these verses of the Holy Quran.

In case of the first reference, the verses end with a threat of war on an international level as is implied by the words "trumpet will be blown" and "some of them surge against others". The words "We shall gather them all together" indicate that all nations will be entangled in this war. (18 : 102)

In the second instance, the concluding part of the Quranic statement, while hinting at a horrible disaster of world magnitude, implied by the words "eyes will widely stare open" give also three reasons for this divine calamity, namely : (1) indifference to Divine commandments (2) sinful deeds and transgressive actions (3) worship of a person besides Allah. (21 : 98, 99)

The third reference concludes with even a grimmer warning to the combating parties. "There shall be sent upon both of you a flame of fire and smoke and you two shall not be able to help yourselves." (55 : 36). This refers both to the nature of the divine calamity befalling them and to the ultimate failure of their quest.

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Coming to the traditions there is a striking allusion in them to the era of space flights, this again being with reference to the achievements of Gog and Magog. The relevant portion of this Hadith goes as follows :—

يقولون لقد قتلنا من فى الارض فلنقتل من فى السماء

فيرمون بنشا بهم الى السماء فيرد الله عليهم نشابهم
مخضوبة دماً و يحصر نبى الله و اصحابه

"They (Gog and Magog) will say, we have killed all those who were on the earth. Let us now kill those who are in the heaven. So they will start throwing their *arrows* towards the sky. But Allah will send back their arrows drenched in blood. Then the Prophet of God (The Promised Messiah) and his companions will be hemmed in on all sides."

No better description could be given to the modern rockets, the transport media to space, long before the electronic age, when even the ordinary means of transport had not been invented, I mean the age of early Islam.

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The Hadith, apart from beautifully referring to the beginning of space travels, fortells the ultimate tragic end of these achievements. "Returning of arrows drenched in blood" may be interpretted to mean that a bloody war will ensue as a result of such flights, or that nothing would be gained out of these very costly projects upon which millions of pounds are being spent by both parties.

The first interpretation is, however, more probable and is supported by both the Holy Quran and the Bible. Instances from the Holy Quran, where two big groups or two big powers have been repeatedly addressed and a challenge had been made to them in ironical terms as to their efforts and ultimate failure of their objectives are too numerous. Thus we read :

> "There shall be sent against you a flame of fire, and smoke ; and you shall not be able to help yourselves." (H. Q. 55 : 36)

A similar warning is found in the Bible, too :

> "And I will send a fire on Magog and among them that dwell carelessly in the isles, and they shall know that I am the Lord."
> (Ezek. 39 : 36)

The Quran and the Bible also agree that rivalry between Gog and Magog will result in an armed conflict between them in

the latter days and that the principal feature of this conflict will be the use of fire and inflammatory weapons and missiles.

Both the Bible and the Traditions of the Holy Prophet reveal that in the armed conflict between Gog and Magog Middle Eastern countries will be severely affected.

In the Bible we have the following :

> "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel." (Ezekiel 38 : 18, 19)

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It is extremely significant that approximately two thousand seven hundred years ago, when Russia was hardly known to outside world the Prophet Ezekiel made the prophecy that at some future date it would become a great power and would come into grips with other powerful nations, and the repercussions of the conflict would be felt severely in the Middle East.

In the Ahadith more details are available interweaving Messiah in the events connected with Gog and Magog, This bears a strong testimony to the fact that the period of the victory of Gog and Magog coincides with the appearance of the Promised Messiah. The Hadith futher relates that the Messiah will rise in the East. Nations living in Northern and Western regions will group themselves into opposite camps and their material and military power and resources will grow to such an extent that the Muslims might appear, in comparison, insignificant. The Messiah and his followers will however, carry on their work of moral and spiritual regeneration with zeal and prayers. Gog and Magog will fight each other to death : they will destroy each other with fire. Faith will ultimately be restored so that God will, as it were, say to the earth : 'Let thy blessing return to thee.' Greed which is at the bottom of all exploitation will disappear and spiritual values will be restored.

The Holy Prophet

(By A. G. Soofi)

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(II)

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Welcome to Medina

After a hard journey of eight days, the Prophet reached Yasrib. It was the 20th day of September, 622. The people of the town had learnt of his departure from Mecca. They were expecting him. They used to come out every day to receive him. They kept turning out *en masse* for several days. One day a Jew espied from his house a party dressed in white. He shouted at the top of his voice, "O people of Arabia, there comes the man you have been waiting to see". Soon the whole of Yasrib resounded with the cries of Allah-o-Akbar (Allah is Great). Big crowds rushed to welcome the Prophet. They were wild with joy. Yasrib had never been so happy before. The Prophet then proceeded to Quba. Kalsum bin Alhadam, the chief of the place, gave him a big welcome there. The first thing he did there was to build a Mosque. It was called Masjid-e-Quba.

Yasrib was now called Medina or Medina-tul-Nabi, the city of the Prophet. Muslims of Medina were called Ansars (helpers). And the refugee Muslims were called Muhajirs. Every Ansar family wanted the Prophet to stay with them. He chose to put up with Banu Najjar, the relations of his grandfather Abdul Muttalib.

Congregational Friday Prayer

After about ten days, the Prophet moved from Quba mounted on the back of a camel. Ansars and Muhajirs followed him. On the way he stopped for Juma (congregational Friday) prayers. From that day, Juma Prayer has become a regular weekly worship in Islam. On the way to proper Medina, the Prophet was warmly greeted by groups of Ansars. Women and girls sang with great joy :

"The full moon has arisen on us from the top of mount

Al-Wida. It is our duty now to give thanks to God". When he reached the quarter of Banu Najjar, girls chanted merrily, "We are the girls of Banu Najjar. How good that the Prophet will be our neighbour."

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Now the question was where the Prophet would stay. He said his she-camel would halt where God wished him to stay. When the animal sat down in the midst of an open space, the Prophet dismounted. He then asked, "Who lives near here"? Abu Ayub Ansari came forward saying, "O Prophet of Allah, this is my house and this is my door, pray step in". The Prophet stayed there for seven months. Abu Ayub Ansari and Saad bin Abada used to serve him meals and felt greatly honoured in doing so.

Soon after his arrival in Medina, the Prophet sent Zaid bin Haris to Mecca to fetch his family. After a few days he returned with all the members of the Prophet's household. Ali had reached Medina three days after the Prophet's arrival there.

Prophet's Mosque

The prophet bought the piece of land where he had dismounted from his camel. Here he built the Masjid Nabvi, the Prophet's mosque and a one-room house for himself. In one corner he built a shed or Suffa for the poor refugees (Muhajirs). They were without means and were solely devoted to prayer. The Prophet provided victuals, often starving himself to feed them. The Ansars, too, brought them dates and other eatables.

The Prophet's Mosque was his court, his prayer-hall and his council—room. Here he trained soldeirs and here he kept his prisoners of war. Here he received embassies, too.

The call to prayer was simple in the beginning. Later the present Azan became the call for the five daily prayers, and Bilal, an Atrican convert became the first Moazzin (caller). The Prophet gave the first place to prayer in all the duties. This, he said, was the badge of a Muslim, which distinguished him from others and lead the faithful to the summit of true felicity.

Chapter VII

Conditions in Medina

Medina is an old town. It lies some two hundred miles north of Mecca across the trade route between Hijaz and Syria, Cold in winter and hot in summer, Medina gets plenty of rain. It is a valley dotted with hills. The people lived in many villages. Each tribe had its own fort. There were Jews and pagans. Jews had three tribes-Banu Nadhir, Banu Quraiza and Bauu Qainuqa. The pagan tribes were Aus and Khazraj. Jews were smart traders. They held great power. There had been plenty of trouble between Jews and pagans. Jews succeeded in creating rift among pagans, who started fighting among themselves. A big war took place between Aus and Khazraj. It is called the war of Buas. The Banu Qainuqa aided the Khazraj and Banu Nadhir and Banu Quraiza helped the Aus. There was much killing. When both Aus and Khazraj became exhausted, they realized their mistake and made peace. Abdullah bin Ubayy bin Salul became their chief. It was at this time that Islam made its way into Medina.

The Jews did not like the new religion. Abdullah bin Ubayy bin Salul did not like the Prophet. The Qureish were bitter enemies of Islam. The future of Medina was in the hands of God. Muslims were no doubt comparatively safe in Medina now. But security was yet far off. The drums of war could be heard from a distance.

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The Ansars treated the Muhajirs with great kindness. They gave them equal share in their trade, and in their crops. The Prophet formed bonds of brotherhood between the two groups. One Ansari and one Muhajir were made brothers. The Muhajirs started business. Some grew well off. Both lived peacefully, loving one another as real brothers.

The Medina Pact

Next, the Prophet made a pact with the Jews and the other tribes of Medina. It was agreed that both Muslims and non-Muslims should live peacefully. Both should enjoy freedom of faith. Both would respect life and property. In all disputes the Prophet was

to be the Judge. Nobody was to go to war without his consent. Both were to fight together against their enemies. Both agreed to defend Medina. The Jews promised not to aid the Qureish or their friends.

Islam now had a state and a government. It had now a law and it had a ruler, the Prophet.

Meccans Prepare For War

The Qureish were very furious. The Prophet had escaped. His friends had found refuge in Medina. Islam had found a home. It had found a party. They decided to fight. So they began to get ready. They made friends with many tribes. They sent their agents all over Arabia to incite Arabs to war against the Prophet. They wrote a letter to the people of Medina which said, "Fight Muhammad. At least turn him out of your town. Otherwise we will wage war on you. Then we will slay all your men and take away your women". The Meccans also changed their normal caravan routes and took to routes lying through areas around Medina and incited local tribes against Muslims. The Muslims were in great fear. They used to keep watch at night. Some were armed even when asleep. The Prophet would keep awake the whole night. Almost a whole year went by in this manner. God then commanded Muslims to prepare to meet force with force. They were few and the Qureish were many. They were poor and the Qureish were rich. They were without friends. The Quraish had all Arabia with them. But God promised them victory. For they were not the first to draw sword. And they had faith in the word of God and His great Prophet. They had been forced out of their homes. They had lost every thing. All they wanted was peace. But the Qureish wanted their blood. Muslims were thus in great misery. The Prophet too was very alert. He took very wise steps to meet the enemy.

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1. He sent out small parties to know all about the enemy movements in the territory.
2. He made treatises of friendship with tribes around Medina.

The Qureish were soon on the front. Their letter to the chiefs of Medina had not been answered. They decided to make war on Medina. First a small party of Meccans raided a place three miles outside the town. It made off with some camels of the Muslims.

The First Battle of Islam

This was the second year of the Hijrat (Prophet's departure from Mecca). Muslims were commanded to turn their faces to the Kaaba, the Holy House at Mecca, instead of Bait-ul-Muqaddus, in Palestine. The Qibla (point of attention in prayer) was thus changed. Also fasting was made compulsory during the Ramazan. The year is thus very important in Islamic history. For the first time in the city, courts started functioning, hygienic measures were introduced, lanes were widened and arrangements made to promote literacy. Laws regulated the rights and duties of slaves, and people were enjoined to commit into writing civil contracts.

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Yet another great event took place during the year. The Muslims and Qureish fought their first battle at Badr. The Prophet learned that the Qureish were on their way to Medina with a big army. He started to meet the enemy far away from the town. He also came to know that a big trade caravan of the Qureish was on its way to Mecca, the Meccan army was there ostensibly to protect it. The Prophet was prepared as best he could. But he had not many means for an armed conflict. He had not many many men either. The Muslims were prepared to meet only the caravan. They were not in a position to meet the Qureish army.

The Meccans had raised a big force. They had enlisted every fighting man. Only two chiefs of the town were not willing to join them. One was Abu Lahab, an uncle, but a great enemy of the Prophet. His sister had had a fearful dream. He was frightened on that account. The other was Ummaiya bin Khalf, another bitter enemy of Islam. He greatly feared death. He had learnt that the Prophet had predicted that he

would die in the bat lefield. He knew the Prophet spoke the truth. But he was forced to join the army against his will.

Before the Prophet took to the field, he wanted to know the mind of the Muslims. The Muhajirs were eager to lay their lives at his command. The Ansars were no less willing. When asked, their chief, Saad bin Maaz, said, "We are with you; wherever you go, O Prophet of Allah, if you tell us to jump in the sea, by God, we will". The Prophet was highly pleased. He told them that God had promised him a great victory. When they reached the valley of Badr, they found there the enemy camp. It numbered one thousand. The Muslims numbered 313. The Qureish had 800 mount's. The Muslims only 30. Three hundred of the enemy had armour as against two Muslims.

The followers of the Prophet camped close to the enemy. A pavillion shaded the Prophet where he and Abu Bakr spent the night together. The Prophet prayed throughout the night and the next day. It was the 17th of Ramazan. Soon after sunrise, the enemy made advance. Some of them came to the spring to fetch water. Muslims made to stop them. But the Prophet let them have acce s to the spring.

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The Qureish sent out one Umair bin Wahab to do scout duty. He went round the Muslims on horseback. He returned to the Qureish in a state of panic. He said, "O Qureish, I did not see men on the mounts. I saw deaths riding on the backs of camels". So did the Muslims appear to him.

The first of the enemy force to seek battle were Utba, Shaiba and Walid. The Prophet ordered Hamza, Ali and Ubaida to meet them. Hamza and Ali killed all three. Ubaida was fatally wounded. Then Qureish made a general attack. The Prophet, who watched from his tent, prayey thus: "O Lord, make good Thy promise. If today this small party of Muslims is wiped out, there will be none left to worship Thee". Abu Jahl was also praying. His prayer was: "O God, if we are in the wrong then stone us from above or punish us otherwise".

First Victory of Islam

Both were heard. The Muslims won, the Qureish lost the battle. The Muslims fought with great bravery. Two Ansar youth rushed to where Abu Jahl stood. In an instant they cut him down. The Prophet then ordered a general attack. The Muslims fell on the enemy like lightning. The Qureish fled. Seventy were taken prisoner and as many lay dead. Among them were 24 leading chiefs. Ummaiya bin Khalf was one of the casualties. Thus was cut off the root of the Meccans.

All the dead Qureish were dumped in one pit. The Prophet, addressed the dead enemy, "Did you find true the promise God had made to you? Well, I found His promise to me true". Then he said, O ye who lie in the pit, you were bad relations of your Prophet. You rejected me. Others accepted me. You turned me out of my homeland. Others gave me shelter. You made war on me and others aided me".

Grief in Mecca

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Only fourteen Muslims were slain in the battle. There was great joy in Medina. The star of the Prophet was up. The name of the Qureish was mud. They felt the disgrace keenly. They forbade all mourning, and pledged to wipe out their shame with revenge. They will then and only then mourn their dead. But many had lost their sons, many their brothers, many their fathers and many their husbands. They could not bear the grief in silence for long. It is said that a man named Aswad once heard a woman weep. He had lost two sons and a grandson in Badr. He asked his servant to enquire if mourning had been permitted. He said, if it were so, he would like to cry. "There is a fire burning inside me. I would love to weep to my heart's content". The servant returned with the answer that a woman had lost her camel and was therefore crying. Aswad was a poet. He at once uttered these lines: "O woman, thou art weeping over the loss of a camel. Its grief is keeping thee from sleep. If thou must weep, then weep over Badr where our luck failed us. Aye,

If thou must weep, then weep over my Aqil and weep over my Haris who was a lion among lions". Then there followed general mourning in Mecca. The only house that did not join was that of Abu Sufian. His wife Hinda would not shed a tear. She had lost her father and two brothers in Badr. "Tears cannot put out the fire of my grief", she said. "If they could, I would shed plenty". She wanted them to go to war agaisnt Muhammad. So did many others. Mecca made ready for revenge. It was to be a great battle. They wanted to finish the Muslims. So they made big preparations.

For the Muslims it was a great honour to have fought in Badr. Saad bin Viqas was one of them. Later, he founded Kufa. He was also governor of Iraq. He conquerred Iran. He was young when he took part in the battle of Badr. He died at the age of eighty. Before his death, he asked for the cloak he had worn at Badr. He had kept it safe. He put it on when he was dying. He said he saved it for that day. He was buried in the same cloak.

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Humane Treatment of War Prisoners

The Prophet ordered the enemy prisoners to be treated with kindness. At that time prisoners of war were subjected to cruel treatment. They were kept as slaves and used as beasts. The Prophet was the first man in history to give prisoners human treatment. Some prisoners were asked to teach Muslm children how to read and write. This duty was to earn them their freedom. The Muslims were very nice to the prisoners. Abbas, an uncle of the Prophet, who had been forced to join the Meccan army, was taken prisoner. He was bound up like the others. He felt pain and moaned at night. The Prophet felt very uneasy on that account. The Muslims noted this, They at once loosened the bonds of Abbas. He felt at peace. When he did not moan any more, the Prophet knew the reason why. He ordered all the prisoners to be treated alike. Soon the bonds of all were made loose.

The Muslims were very good to the Qureish prisoners of war. They gave them food and starved themselves. They gave

them mounts and themselves walked on foot.

CHAPTER X

Medina Faces Threat of Invasion

Medina was soon in great danger again. A few days after the battle of Badr, Salim and Ghatfan tribes raised a big army at Qarqar-tul-Kadar. It was to invade Medina. The Prophet set out with a party of his companions. When he reached the plain of Al-Kadar, the enemy had dispersed.

Some two months later Abu Sufian entered the Medina valley with two hundred armed Quriesh. At night he met Salam bin Mushkam, the chief of Banu Nadhir, the Jewish tribe. He requested their help against the Prophet. The Jewish chief agreed. Next day Abu Sufian's party raided valley Ariz. He burnt down some date-trees and a few huts. He killed two men and then retired. He was chased by the Prophet but he made off in hot haste, leaving behind many bags of barley porridge.

During this year, another great event took place. It was the marriage of Fatima, the daughter of the Prophet. He loved her dearly. Ali applied for her hand at the instance of Abu Bakr and Omar. It was granted. The marriage ceremony was a simple affair. Lady Fatima's dower was made up of a few things-a head-cover, a leather cushion, a bag and a grinding-stone. The Prophet prayed for the couple thus. "O Lord, bless them between themselves, bless them in their relations with others and bless them in their generations".

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Jews on War Path

The Jews were now working hand in glove with the Qureish. The Banu Nadhir had already promised them help. Now Banu Qainqa also started making trouble. In fact, they were very much alarmed at the growing power of the Prophet. The victory of Badr had made them bitter. The Prophet, however, treated them as people of the Book. He invited them to accept the new faith, proposing to them a get-together for a free exchange

of views on the subject. They were full of scorn. They told him that the victory of Badr had turned his head. "You had to flight Qureish there. If you have to fight us, you would know". The Prophet remained calm. He also advised Muslims to be patient. But the Jewish leaders did not want peace. They made trouble every time. Once a party of them insulted a Muslim woman. She cried for help. A Muslim rushed to protect her. A fight ensued. One Jew and one Muslim were killed. Soon there occurred a big riot. The Prophet hastened to the place. He advised peace and patience. But as later events showed, the Qainuqa were on the war path. Mutual relations got strained and both parties were soon up in arms. After fifteen days the Jews sued for peace. They offered their property to Muslims. Only they begged that their lives be spared. The Prophet agreed. The Banu Qainuqa departed for Syria.

Rukkiya, a daughter of the Prophet, died this year. She had been married to Uthman. The Prophet gave away in marriage to Uthman his other dauther, Ummi-Kalsoom.

Again Banu Ghatfan raised an army to attack Medina. Before the enemy could march, the Prophet dashed to meet them. They again dispersed.

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A trade caravan of the Qureish was on its way through Najaf. Zaid bin Haris attacked it with a small party of Muslims. Abu Sufian and Safvan, two Qureish chiefs, were leading the caravan. They were so frightened that they made off, leaving everything behind.

Now the third year of Hijra had begun. God blessed Fatima and Ali with a son. He was named Hasan.

Meccans March on Medina

During the month of Ramazan, the Qureish marched on Medina with an army of three thousand, with Abu Sufian as their commander. They had two hundred mounts and seven

hundrdd men under arms. This army camped near Mount Uhud. The Prophet camped at the foot of the hill. He put a party of fifty under Abdullah bin Jabar to guard the pass. He told them not to leave their posts until ordered. The two armies came to blows. There was a great battle. Muslims fought without fear. They spread death all around. The Qureish were defeated. The field was soon clear of the enemy.

A Bloody Battle

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Muslims started collecting the dead and the wounded and spoils of war. The men on guard duty at the pass left their posts to join them. Khalid bin Walid, a Qureish general, saw from afar that the pass was unguarded. He collected his men and, advancing from the pass, made a surprise attack on Muslims. Some one at the same time shouted that the enemy had also come up from behind. The Muslims were thus caught uuawares. There was confusion and Hamza fell fighting in the fray. Even the Prophet was seriously wounded. Many Muslims were killed. Only a few men remained around the Prophet. Seeing this the Qureish charged. The handful of Muslims guarding the Prophet fought them with mad courage. It was said at this stage that the Prophet had been slain. Some Muslims gave up heart, others picked up courage. A bitter fight raged for a long time. The Prophet stood firm in the thick of the battle. He had with him Abu Bakr, Ali, Omar, Talha, Saad bin Abi Wiqas, Zubair, Abu Ubaida bin al-Jarrah, Abdul Dujana and Zaid bin Sakan. They received on their bodies arrows and sword-cuts but they did not budge an inch. Talha lost his hand ; the arrows fell so thick and fast on him. They were all aimed at the Prophet's face. A woman, Umm-i-Amara, stood guard with a drawn sword. The Prophet moved with his party to another pass. Khalid made to attack it but was repulsed by Omar. There were Fatima, Aisha and Umm-i-Salma to attend the wounded. Abu Sufian facing this group, asked, "Is Muhammad among you" ? None answered. They were command-

ed silence by the Prophet. He then asked if Abu Bakr and Omar were there. None answered. Then he cried aloud. "All of them are dead". Omar answered back, "O enemy of God, we are all alive and God will put you to shame at our hands". Then Abu Sufian said, "Glory be to Hubal". The Muslims answered back, "Glory be to Allah". Before withdrawing, Abu Sufian said, "We promise to give you battle next year in Badr". The Prophet accepted the challenge.

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The Qureish had mutilated the dead bodies of Muslims. Hinda, the wife of Abu Sufian, had disfigured Hamza. The Prophet was deeply grieved at this. Some seventy Muslims lay dead. They were all buried on the spot. There was not enough cloth to cover their bodies.

When the Prophet went to Medina, he was received with great joy. He had been believed to have been slain. The Mus: lims were very happy to find that he lived. An old Ansar lady had started for the battlefied when she heard of his death. On the way she wa told that her father had been killed. She asked, "How is the Prophet" Then someone told her that her husband had been slain. She only wanted to know if the Prophet was safe. Next she was informed that her son had fallen in the battle. All she said was, "How is the Prophet"? When she saw the Prophet, she cxclamed, "All misfortunes are nothing if you are safe".

When the Qureish were half way to Mecca, they felt they had made a grave mistake. They thought they should have finished Medina for good. They decided to turn back. The prophet came to know of this and prepared to meet them. He gathered his men and set forth. This army camped at Hamra-al-Asad. Maabadan, an Arab chief, met the Prophet there. He was on his way to Mecca. Next day he found the Qureish at Rauha. They were ready to march on Medina. He warned Abu Sufian against this. He said he had seen Muhammad and his men. He assured him that he had never seen a more

determined force, Abu Sufian at once decided to march back home.

The battle of Uhud taught the Muslims a bitter lesson. If they had not left the pass, absolute victory would have been theirs.

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CHAPTER XI

Wine Forbidden and Women Honoured

It was soon after the battle that the Prophet was given an order in favour of women. God commanded Muslims to give a share to their women-folk in the property of their fathers, their busbands, brothers and sons. Women had no share in property anywhere at that time.

The same year Muslims were forbidden to drink wine. When this order was received, a man went round the city proclaiming it aloud. Abu Talha Ansar sat drinkig with a few friends. When they heard the cry of the man, they first wanted to make sure. One of the party said, "Break the jars first and then make sure". They did so at once. That day wine flowed like water in the streets of Medina.

Enemy Uses Foul Methods

The Muslims were in great danger at this time. The outcome of the battle of Uhud had turned many tribes against them. Most of them made ready to attack Medina. The Prophet was very watchful. He met danger half way whenever he heard a tribe was preparing to march on Medina. The tribes decided to use foul methods, to finish the Muslims. The Banu Qara came with a request to the Prophet to send some Muslims to teach them Islam. The Banu Adi made a slmilar request. The Prophet sent a party of Muslims with the Qara tribesmen and another with the Banu Adi. Both the parties were treacherously killed by these tribes. Only two men escaped. It was later known that they were slain with great cruelty. But they remained steadfast till the end and died with good cheer. One Fahira, a servant of Abu Bakr, died with these words on his lips: "By

Allah, I got what I wanted". His slayer was amazed. He became a Muslim later. Another Muslim named Zaid was put to death in Mecca. He had been sold to the Qureish. Before he was murdered, Abu Sufian asked him, "Would you not wish that Muhammad was here in your place"? Zaid said, "By God, I would not wish the Prophet even so much harm as the scratch of a thorn on his foot." Abu Sufian exclaimed, By God I have never seen any one loving anybody more than Muhammad's companions love Muhammad".

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The Prophet was deeply grieved when he learnt of these terrible events. He prayed long, begging of God His mercy and help.

Jews Prepare to Fight

Some elements of the Jewish community again started giving trouble. Banu Nadhir made a plot to kill the Prophet. They invited him to their place with thirty men. They said they would have the same number of their own men there. They wanted to know the truth. They said, they would accept Islam if it was the real goods. In fact, they had no wish to do so. They wanted to have the Prophet at their place to kill him. The plot became known to Muslims through a Jewish lady. The Prophet asked the Jews to make a new treaty. They refused. There was open warfare. The Jews lost and sued for peace. They agreed to leave Medina and went away to Khaibar.

The Qureish army did not turn up at Badr as promised. But the Prophet kept his word. He went with a small force, and came back after camping out a week.

In the fourth year of Hijra, another son was born to Fatima and Ali. He was named Husain. The Prophet was very fond of him. The same year Ali's mother Fatima bin Asad died. This good lady had brought up the Prophet like her own child. He was deeply grieved at her death. When her body was laid down in the grave, he prayed, "May God reward thee for being a mother to me. Thou wert a good mother indeed".

In the fifth year of Hijra, some tribes made trouble in Dauma-tul-Jandal. They were busy in loot. It was feared that they might attack Medina. The Prophet set out with a thousand companions. He reached there after fifteen days' long journey. He found the enemy had fled. There was much peace there after that.

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A great famine occurred in Mecca the same year. The Prophet sent to Meccans some silver to help their poor. Once Abu Sufian visited the Prophet in Medina. He requested him to pray so that the famine might be lifted.

The Prophet gave away in marriage to Zaid bin Haris, a freed slave, his own cousin Zainab.

The Muslim women were ordered to veil their faces.

Jews and Muslims Again Clash

The same year another army made ready to attack Medina. Banu Khuzaa and the Muslims joined battle at Marisi. First the Prophet invited them to peace. They answered back with an arrow. A general attack was ordered. Muslims surrounded the enemy force. When the Banu Khuzza found their retreat cut off, they sued for peace. One Muslim was killed. Ten men of the enemy fell in the battlefield.

All Tribes Attack Medina

The Jews who had left Medina were now free to make trouble. They visited the Qureish and several other tribes. Soon they had them on their side. It was agreed to mount an all-tribes attack on Muslims. A twenty-thousand strong enemy force took to the field with Abu Sufian as their commander. When the news reached Medina, the Prophet decided to dig a ditch to make the city safe. The Prophet and his companions worked hard for many days together.

During this period many went without food. The Prophet had no meals for days. One day Jabir bin Abdullah saw the Prophet in a very weak condition. He went home and asked his wife if she had any foodstuff. She said that she had a

goat and some barley. The goat was killed. She told Jabir to bring to meals the Prophet and a few friends. Jabir spoke to the Prophet aside. He invited him to dinner at his house, with a party of friends to share it. The Prophet asked how much food he had. Jabir told him the position. The Prophet said, "That is a lot". Turning round he called out, "O Ansars, O Muhajirs, come, Jabir has asked us to meals". One thousand starving companions followed him. The Prophet asked Jabir to hurry home and tell his wife not to bake bread until he was there. She was not to remove the meat-pot either. When the Prophet went to Jabir's house, he blessed the pot and the dough. Then Jabir's wife started baking bread with another women to help her. The Prophet started serving out meals. Jabir said, "I swear by God Who holds my life in his hands all the people were satisfied and my wife was still baking bread and the meat-pot was still on the fire".

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Medina Under Attack

The enemy attack on Medina was heavy. The Muslims were without means. They had no rations. The Banu Quraiza had also joined the enemy. But the Muslims fought back bravely. Many times the enemy tried to cross the ditch, but failed. The fight went on, growing fierce. Muslims requested the Prophet to pray to God for help. God did help them. They were in great grief and pain. At night a dust storm blew out the campfire of the enemy. It was considered a bad omen among the Qureish. Abu Sufian decided to run. So did the others. Some time before dawn the Prophet asked his companions, "Would any of you go and get news about the enemy?" They were very weak because of hunger, cold and fatigue. They heard but they had not the strength to answer. The Prophet then called Hafiza bin Yaman. He was shivering when he turned up. The Prophet patted him on the head and asked him to go and find all about the enemy. "Fear none," said he. Hafiza felt a new courage in him. He went and saw the Qureish preparing to

decamp. He reported this back to the Prophet. The Prophet was overjoyed. He said it was all due to God's grace. "They will never dare take the field against us again".

Saad bin Maaz, the great Ansar leader, was fatally wounded in this battle.

Banu Qureiza, the Jewish tribe, had been secretly in league with the enemy during the battle. They had to defend Medina in terms of the treaty they had made voluntarily much earlier. When required to explain their conduct, they prepared to fight and shut themselves up in their forts. After twenty days they agreed to end the war, proposing Saad bin Maaz as the judge. He decided against them. Their fighting men were put to death under Mosaic law. The rest were asked to leave Medina. Saad died soon after this. The Prophet was moved to tears at the death of this devoted companion.

This year the Haj (pilgrimage) became obligatory.

((Continued from page 4)

of the late Khalifatul Masih II, the Promised Reformer, but he expired in 1965 and he could not see him. But when he learnt that Khalifatul Masih III was planning to visit their country he was over-joyed at hearing the news. But postponement of my visit made him miserably sad again. Being an aged man he feared he might not live long enough to see me when I visit his country next year. No human effort can create such sentiment of love. These people live very far from us yet they have such feelings of affection. That is why God says that the more one would humble his ego, the nearer will he get to Him and win honour in His sight. He must be a fool who thinks that he can rise in His estimation by his own efforts. To be brief, the grand results which accrue from our poor and humble efforts are simply due to the grace of God. There is nothing for us to boast about. We should indeed be ever praising God for that.

Eng. Ali Muhammad

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